



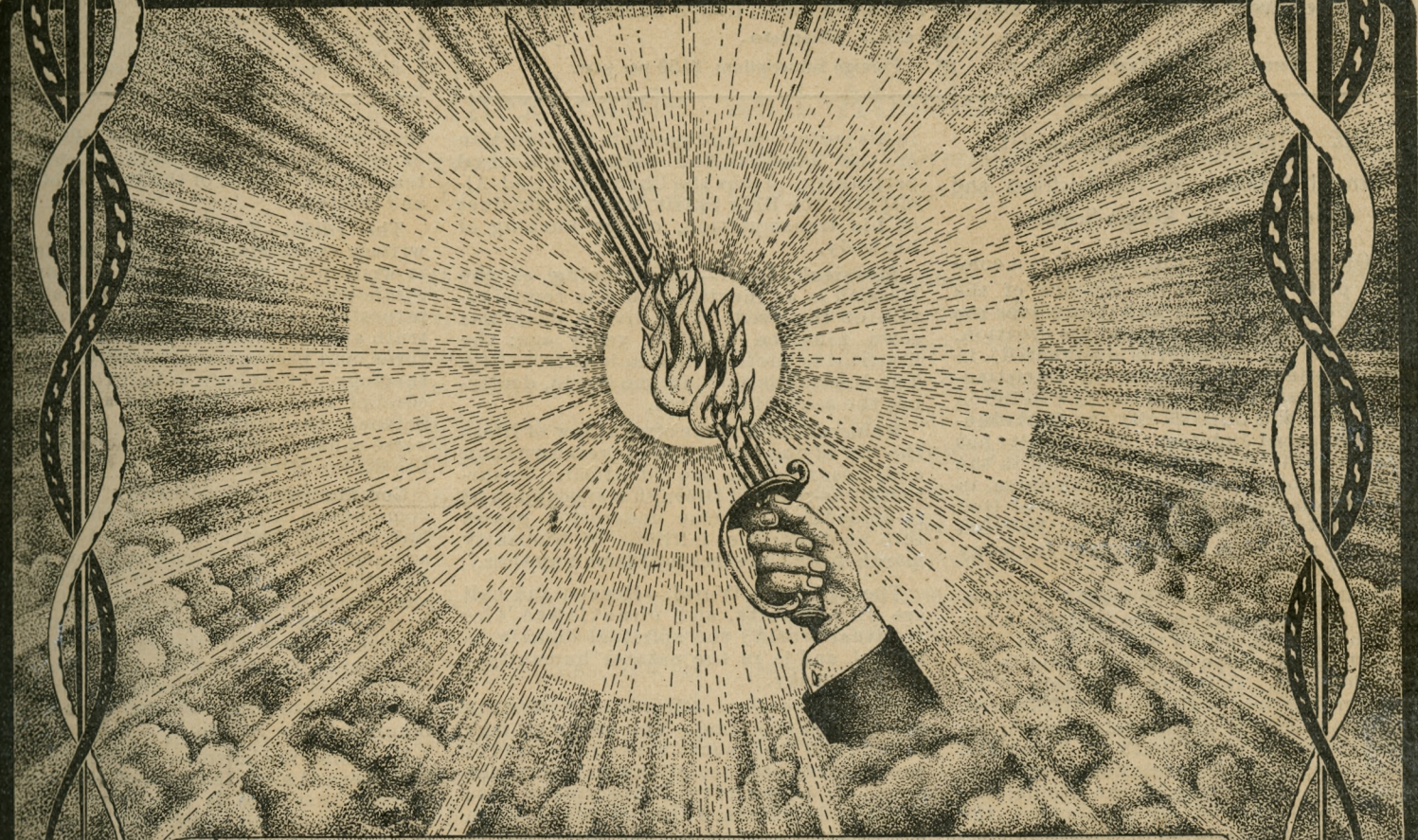
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., JULY 11, 1905. A. K. 65.

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Eternal, Inexorable, and Absolute Justice.

Its Laws and Principles as Viewed From the Standpoint of Universology; the Principle of Universal Equilibrium and the Law of Messianism.

KORESH.

THE PRINCIPLE OF EQUILIBRIUM pervades every domain of the universe; and though there may appear in various spheres of activity a lack of the operation of the law of justice, time and circumstances will readjust any dereliction which, from indiscriminate observation, may appear unjust. The universe is maintained in the perpetuity of its unceasing activity, by virtue of the never-failing principle of equibalance. In whatsoever field we may direct our explorations, whether in the domain of natural physics, physiological function, or in the range of mental and spiritual exercise, the law of balance maintains its equipoise, and the principle of equilibrium fulfils its purpose in the adjustments of all relations. In the great summary of events, not one jot nor tittle of encroachment upon the prerogatives of any sphere of activity will go unrequited and unregulated.

Every sphere of functional activity has its counterpoise in an antithetical or reflex activity; and in no sphere is this law more imperative than in the field of the propagative career of human progress. The propagative function, as belonging to the cultural increase of the human race, has been left to the tendency of the unregulated passions of the ill-bred, regardless of any law or order by which improvement of the kind should be instituted. Some, in mortal terror of race suicide, are advocating the unregulated and unrestricted indulgence of passional emotion, of course, under the marital laws of the modern world, with the conviction that all that is required to save the race from degenerating is to marry and propagate. In every kingdom but the

human, thousands of dollars and much valuable application have been devoted to cultural improvement. More than thirty years ago, Henry Ward Beecher attempted to promulgate the principles of stirpiculture as an essential remedy for human degeneracy, but found it so painfully unpopular that he dared not continue its advocacy, and dropped the subject for future generations and a future time. True stirpiculture involves many principles unknown to the scientific world; principles which, though unknown by the best thinkers of the world today, were known and applied in ancient times.

The propagative instinct, as operative in the perverted animal nature of the human race, has its counteracting force in the principle of celibacy, which constitutes a step, merely, in the progress of the race in its comprehension of the principles of its legitimate perpetuity. The genuine and only remedy for the loss of the race through the sensual tendency of degeneracy, is found in the Messianic law. It is not enough to know that a Savior came into the world nineteen hundred years ago to save the race; but it is essential to know that there is a law of Messianism, upon which the world is eternally dependent for its redemption and exaltation above the influences of sensual degeneracy.

A comprehension of the structure of the physical cosmos determines the fact that there is a center and a circumference, and that they are reciprocally related; that activity toward the center of the cosmic structure is the polarization of the cosmic forces; and that activity from the center and toward the circumference

is but the reciprocal and coördinating function of polarity. That operation in the procreative function that is operative without any knowledge of the laws of conservation, is merely the radiation of physiological forces from the center of being without any coördinating application, without which the world would certainly pass to its ruination. A comprehension of this coördinating law gave to Abraham his impetus to originate a race of men, through which the principle of Messianism could be wrought, and the humanity saved from utter annihilation.

One of the first steps toward the production of the Messianic character was the institution of circumcision; the next step was such a subjection to the procreative law as to insure the regulation of the birth of Abraham's offspring. Isaac was generated with regard to the applied principles of astrology; and such regulation did not cease with either Abraham or Isaac. Jacob so ordered and regulated his procreative function and tendency as to subject the birth of his children to definite Zodiacal relations; and, as a consequence, each son of Jacob had for his escutcheon or coat of arms, the sign of the constellation under which he was born. Had it not been for this subjection to the science of procreation, with the laws by which the ritualistic services of the Hebrews were made operative and perpetuated, there could have been no manifestation of the Messianic character of nineteen hundred years ago; and there would have been no Christian religion in substitution for the ritualism of the Hebrew race.

Circumcision constituted the basis of the Messianic hope of the Jew. The race was assured by Abraham, that in circumcision rested the expectation of the kings that should come from the loins of the father of the children of Israel. The promise of a kingdom was predicated upon the possibility of adherence to the circumcismal rite. To comprehend the nature of circumcision, there must be a comprehension of the anatomical form and relations of the parts of the human anatomy, with a knowledge of the physiological functions of the human organism. More than this, there must be a knowledge of the spiritual and soul functions of the organism; for circumcision has to do with all particulars of natural and spiritual existence.

The human brain is the habitation of the spiritual world; all spiritual entities dwell within the encephalic and physiological structure of the human organism. Every brain cell is the habitation of the so called disembodied spiritual existences which accompany and actuate the lives of men. Spiritual entities may transmigrate from one sphere to another of the groups which constitute the consociate aggregations of the spheres of spiritual existence in each brain. Let the student notice that we avoid the use of the term life, for the reason that the existence of a being in the natural form, or in

the spiritual field of its activity, does not necessarily constitute life. Mortality is a state both of natural and spiritual existence, until immortality is attained through the application of the principles which insure the acquisition of the immortal state, which when reached belongs as well to the body as to the spirit.

If the student of Koreshan Universology knows something of anatomy and its coördinating functions in the human organism, he will understand that there are brain centers for the activities of functional possibility in the body. A finger is moved from a local point of the brain. Even the action of any one muscle of the anatomy, no matter how unimportant it may seem, depends upon its correspondent and motive point in the brain. In that ceremonial of the Hebrew race upon which depended the Hebrew's exclusion from intermixture with the other nations of the world, a specific and definite part of the body was removed. This part bore a definite relation to a distinctive brain center, the function of which was peculiarly distinctive. It had special relation to the investment of the conarium, situated above and upon the *nates* of the *corpora quadrigemina*.

As every force and every spirit from all the brain centers communicates with and carries its essences to the part which it supplies, it necessarily follows that when a part is removed there is no more use for the appropriation; and that, therefore, the forces of the part are conserved for some other purpose. A deeper study into the science of this operation will aid the student in arriving at a clearer understanding of this law. Alchemical operations, whether taking place in the laboratory of the alchemist or in the alchemical chambers of the encephalon, are governed by the same law. Subject two equivalents of hydrogen and one of oxygen to a process of combustion; the result will be the destruction of both the hydrogen and the oxygen, and the creation of water in proportion to the amount of the elements destroyed. The water is a new product, containing neither hydrogen nor oxygen. During the process of combustion there is being generated a corresponding quantity of spiritous essence, which passes off in the character of active force, and which a few years since was denominated energy—a mere mode of motion, but not substantial. All this is past history. Scientific men no longer regard the so called energies as mere modes of motion, but as substances. They still maintain, however, that these substances are forms and qualities of matter.

We assert that there is a substance which is not matter; this we call spiritous essence, and it is as varied in quality as are the manifestations of phenomena attending the activities of combustion, whether in the ordinary fire or in the laboratory of the alchemist. Again, note the generation of electricity, magnetism,

light, heat, combustion, essences, the form, considered, substantial, to apply, of mental, center, in the essence, material of the same, spiritual, utilized, institution, perpetuated, force is, tutored, energy, directed.

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light, heat, and other characteristic products of the combustion of matter, and consider the fact that the essences generated are as much a factor of creation as the forms of matter created in the processes. When we consider the generation of spiritous essence as much a substantial product as the matter itself, we are prepared to apply the law of analogy to the spiritous products of mental activity. The activity of any given brain center, in its mental and physiological action, produces the essences which flow down into the parts of the material organism for which they are generated, and at the same time and by the same operation, mental and spiritual forces are produced which are metaphysically utilized for their specific uses. This being true, in the institution of a national operation in which there is a perpetual removal of a part, the corresponding brain force is necessarily conserved; and if there be instituted an ordinance which can regulate the surplus energy, the higher use of that surplus is scientifically directed and utilized.

The energy, or rather the spiritous force, conserved through circumcision is of a specific character and quality, lying at the very extremity of the masculine cerebral generative function. This no more supplies the part for which it was originally generated; it is to be appropriated to another use. This use is Messianic. We have considered the generation and use of the specific essence of circumcision; we will now examine into its character.

Mental forces are not merely, as generally supposed, homogeneous spirit, but actual spiritual entities, gathered from the millions of those passing from material existence, through what has been so long termed death. When spirits leave a body, they seek other bodies where they take up their temporary residences. The communication of thought is but the transposition of spiritual beings that pass from one mind to another. When a person dies, the spirits pass over to other material forms, where they dwell as spiritual beings (entities) existing in the spiritual world. The religious conviction of the Hebrew race was predicated, so far as it related to the rite of circumcision, upon the thought that it would not only bring the king, but finally the Messiah. When we consider that the spirits conserved and aggregated in the application of the law and act of circumcision, were of the deepest emotional religious nature of the race, we have a basis from which to draw the conclusion that the final aggregation of these spiritual entities should constitute the circumcision itself.

The deepest religious thought of the Hebrew was to the end that there should come a Messiah. The projection of the desires of the Hebrew nation toward the coming of the Messianic presence, carried forward the spirits of that quality to the polar point of their aggregation in the person of the Messenger of the Covenant,

who was declared to be the High Priest of circumcision. He was the High Priest, because he aggregated into himself the sacrifices brought up to the storehouse of the Hebrew affection and will. It must be remembered that the spirits gathered were the identical ones aggregated through the circumcismal rite. These spirits were of the deepest religious character, because they occupied that particular part of the brain—their specific habitation. They were spirits entering this region at the death of persons in the flesh, deeply imbued with this special religious sentiment. They were specially prepared to be pushed forward in the progress of the race, to their special polar point—the Messianic character. The Lord Christ of nineteen hundred years ago was the aggregation of these Messianic spirits. It was for this reason that he was called the High Priest of circumcision; and those who received the Holy Spirit at the outpouring of that time, whether Jew or Gentile, could and did declare themselves to be the circumcision.

The central law of Messianism is merely the law of polarization. This law operates, in the progress and activities of the human race, precisely as it does in physics. Without polarity there can be no conservation and utilization of force; the law of polarization is the law of utilization. A steel bar, unmagnetized, contains as much electricity and magnetism as when magnetically polarized. It cannot be utilized however, because its force has not been gathered into polar activity. Every atom of the piece of steel is a little magnet. The magnetism generated is dissipated because not polarized. When the loadstone is drawn across the bar repeatedly in one direction, the bar becomes a general magnet because the positive parts of the atoms are all turned in one direction, while the negative parts are all turned in another direction. Polarization gives to the magnet its power as a potential force of utilization. Togo understood this law to a certain extent, when he gave to the Mikado the credit of destroying the Russian fleet.

The Lord Jesus was the magnetic center of the Hebrew race and of the world, because he was the point of polaric influence generated through the ceremony of circumcision. The production of the Messianic character is the result of the operation of an eternal law, and not the specific fiat of the Almighty. The coming of the Messiah in any given period of the world's progress, is from the humanity in which he is raised up, and not from the material skies, as has been taught through the gospel of a spurious religion. One of the pronounced absurd fallacies of the modern Christian system, is that of the coming of the Lord from the physical skies. It is not only absurd, but fundamentally anti-scriptural. There is not even an intimation in the Bible that the Lord, when he comes, will come out of the natural and material heavens; nor is there

an intimation that he ascended into the material sky. On the contrary, it is plainly declared that the Lord was dissolved in the presence of his Disciples, and that his dissolution was for the purpose of appropriation by his church, which, according to his own declaration, was to eat his flesh and drink his blood. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." The difficulty in the acceptance by the church of this proposition, lies in the fact that in the declension of the church the great law of alchemy has been lost, as one of the keys of knowledge; and as the church had not a scientific interpretation of the principle of the appropriation and absorption of the personal life of the Christ, it had to accept the absurdity of the Lord's disappearance through the utter impossibility of his departure into the physical clouds, rather than his disappearance with the spiritual clouds and into the spiritual heavens, within the life of the human race,—the actual dwelling-place of the angels and of the Lord God himself.

The Lord was dissolved in the presence of his Disciples. This dissolution was through the influence of forces under the law of transmutation, the great alchemical law. The material atoms of his personal being were reduced to the spiritual essence of his dissolution. The spirit of the dissolution of the Lord's body was the Holy Spirit, called the Holy Ghost. The Holy Spirit was comprised of the spiritual beings which resided in the Lord, and which had been aggregated into him through the law of circumcision, and constituted the spirits that were ready to be planted in the race for their regeneration. The sowing of the Holy Ghost was the planting of the Lord's body in the church, for the double purpose of the redemption of as many as received it, and the regeneration (re-production) of the spirits planted. Every spirit planted by the operation of the Holy Ghost fell into the soil, the will of the Disciple who received it, and thence began to be formed a Son of God in the one receiving the germ of God thus planted in the will.

The processes of regeneration began when the seed of God was planted; and the processes of reproduction (regeneration) progress until the seed matures in the manifestation of the Sons of God. The manifestation of the Sons of God is the actual harvest of the dispensation. The coming of the Sons of God is the second coming of Christ. The first coming is the manifestation of the Messianic center, who must appear before the harvest can be fulfilled. There are two comings of Christ in the end of the dispensation, especially declared in the predictions of the Bible. He comes as a thief in the night, and without observation. He comes in the clouds of heaven, and every eye shall see

him. Now as the eye is the light of the body, and those who are not enlightened in the Word have no light, it follows that only those who are in the light of truth have eyes; that only those can see him when he appears. Those who have him within, through the law of regeneration having wrought in them the manifestation of the Sons of God, will see him when he comes in the clouds of the spiritual heavens. Before he comes in these clouds, he will appear as the Sign of the Son of Man in heaven; which means that he will come as the forerunner to the coming of the Sons of God. This Sign is the manifestation of the Messenger of the Covenant, the true Shepherd of Israel.

When will this Shepherd appear? A certain class of would-be Biblical verifiers have devoted much time in trying to discover the period of the fulfilment of prophetic prediction, and so much effort in chronological exegesis, that there have been lost the more important factors of the Messianic appearance. If the chronologists would drop this non-essential part of Biblical exegesis, and give some attention to the laws of development as set forth in the Bible and confirmed in the operations of Nature, there might be something done toward leading the masses into the acceptance of the truth as to the coming of the kingdom of righteousness in the world.

One of the fundamental laws of the perpetuity of the throne of God is the development, in successive periods of the world's progress, of an heir to the throne. The heir to the throne is brought to his inheritance through the perfection of the character of the Son, through processes of overcoming in which the one, made the Son from the human race, enters the throne by conjunctive unity with the Father-Mother God. It is by absorption of the natural Son, who becomes arch-natural in the perfection of his character. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This is accomplished successively through all of the generations which have passed, and which will come through endless times. Thus God is but the perpetuity of man. The very God who sits upon the throne of the universe, perpetuates his tenure by raising up the human Son to be heir and to occupy in successive order the eternal throne. It will be seen, then, how God is the Man, and how the Son of Man, the Son of God, is human.

The process of conjunctive unity involves the fact that the fulness of the Godhead is manifest as the human Son, and that in him is the Father. "Shew us the Father, and it sufficeth us." "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father. * * Believe me that I am in the Father, and the Father in me." God the Father-Mother was manifest in the Lord Jesus. In his descent into the race (the church) the Lord was

planted; his loss of his individual function being the in- Because the from the hu regeneration taken into mainly to d Sons of God of God will carried awa diction, as

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planted; his personality was lost. This was not the loss of his individuality, for this entered upon the eternal function of the Godhead in the throne of God, this being the intellectual center of the cosmic structure. Because the Lord descended into the race, he will arise from the humanity in which he planted himself for regeneration. Through his Jewish Disciples he was taken into the Gentile race, through whom he was mainly to descend until the fruit-time shall mature the Sons of God. The Gentile race through which the Sons of God will come, constitutes the posterity of Joseph, carried away into Assyria according to Biblical prediction, as the ten tribes of Israel.

Ten tribes, including the tribes of Joseph, were taken into Mesopotamia and located on a tributary of the river Uprates. Here they intermarried with the Medians, Persians, and Assyrians. From the intermixture of these races, there was an infiltration of the blood of Israel into the nationalities by which the Israelites were absorbed. By this means the Gentiles appropriated the Israelites, and there sprang forth a new race of men, the barbarians who subsequently populated Europe; namely, the Germanic family of nations. The Anglo-Saxon is the advance guard of this people, and the United States is the most projected apex of the progress of the infiltration. These facts are corroborated by all of the Scripture testimony regarding the coming of the true Shepherd, the Stone of Israel. It would be well for some of the wisecracks of Biblical literature to investigate the prediction concerning Joseph, and accept the Biblical dictum regarding the coming of the Messenger of the Covenant.

"Joseph is a fruitful son, a fruitful son by the fountain, whose daughters mount upon the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the Shepherd, the Stone of Israel." According to this prediction the Messiah, the true Shepherd, will come of Joseph's posterity; and a careful investigation of the Scriptures will leave no doubt as to the true character of the Lord's coming. When the Lord comes, he will certainly come as CYRUS the Shepherd. This is as absolutely certain as that there is any truth in Biblical prediction; and the fulfillment of predictions in the past, is a guarantee of the fulfillment of all things declared in Biblical prophecy. The Lord is in the world as CYRUS because the chronology of the Bible declares it, and because the Bible gives the name, parentage, and character of the Shepherd when he appears.

The midnight cry of the Lord's coming was made by Miller, who settled upon the time. This was in 1839, if according to the first decree; or in 1844, if according to the subsequent decree. Both decrees were

right, for they predicted two important events; the first being the birth of the Messianic character. The reason for the apparent failure of Miller's prediction, is that the Adventists did not know the character of the event predicted at the end of the 2300 days of prophecy. It was supposed by the followers of Miller, that the Lord would drop down from the physical clouds; and because he did not come in that absurd and ridiculous manner, it was thought there was some mistake in the chronological method. Since his time, several have tried to correct the chronological calculations. The chronology has been associated with events which have been regarded as parts of the prediction concerning the evolution of the kingdom of Christ. Totten has specifically declared that the false prophet would be driven out of the Holy City, actually defining the time of the restoration of Jerusalem and the destruction of the power of the false prophet. This he, with many others, denominates Mohammedanism. The time set for Professor Totten's prediction to be fulfilled came, but the prediction did not "pan out." He was willing to stake his reputation on the truth of his chronological method and its application to the Scriptural interpretation.

The fact is, the beast and the false prophet constitute the church, and the Holy City trodden under-foot is the New Jerusalem, which will be liberated in the theocrasis of CYRUS. The old Jerusalem was cursed and will never be restored. There is no prediction in the Bible that the Jerusalem that was annihilated will ever be restored as the city of God. The New Jerusalem has been gathered in the spiritual world, and will descend when the time is fully ripe. The time is at hand, and the Holy City which John saw coming down from God out of heaven, is now ready to descend. In her descent there will be built up for habitation, first, the Sons of God, then the erection of the most beautiful city ever projected in the history of the world. Into this city all nations will be gathered, as they now are in the spiritual City, which will proceed and come forth from the spiritual heavens.

True natural doctrine comes from a process of mental elaboration, likened to the continued strokes of the hammer upon the anvil, the severe iteration and reiteration of truth, that by its constant and repeated impingement upon the hearing it may become firmly embedded in the thoughts of the mind. Hence the rendering—firm-a-ment, the firm mind, or firm man, because upon a sure foundation—immovable.

The law of analogy, definitely comprehended and applied, determines not merely the general outline of cosmogonical form, with its concomitant limitations, but it also determines all the specific correlations of the modes, movements, and shapes of the distinctive parts and domains of the whole. The analogical process is the most advanced rational action; it implies comparison of relations.

Card
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New Century Studies and Reviews

Lucie Page Borden

THE DOCTRINES OF HERBERT SPENCER.

A New Point of View in Regard to His Synthetic Philosophy; the Obvious Inadequacy of the Theory of Evolution.

THE CONFUSION of theorists is still further made plain by the statement that one of Mr. Herbert Spencer's most intimate associates, in close touch with him for forty years, thinks the claims made for the synthetic philosophy are "far beyond the truth," and confesses that he is beginning "to doubt if the very basis of the evolution system were on sound philosophical lines."

The dogmatic statements of Mr. Spencer are simply ridiculed by Mr. Frederic Harrison in his lecture in England. He suggests that "Comte might perhaps have looked upon Spencer as a man intoxicated with evolution." "No formula," says Mr. Harrison, "which explains the evolution of the horse, and of man, in terms of the evolution of the Milky Way and the nebula of Orion, can be a very fertile organism of thought." This point of view is quite different from that of the majority of Mr. Spencer's admirers, who in the past have found in his law of evolution, as defined by himself, an adequate explanation of the processes of life.

What is evolution? It is merely the *unrolling* of what has been involved. This is a very simple definition, and is in contrast with the well-known formula, so often quoted, and originally used by Mr. Spencer. He calls evolution the "perpetual transformation from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity through successive differentiations and integrations." He does not say anything about involution, nor does it seem to be in his scheme of things.

The simplicity of the truth is sometimes pronounced futile, but there is something in an apple-seed to refute the most learned subterfuges which do not rest upon a substratum of pure truth. The Spencerian philosophy has had its day in many minds, but the defection of so well-known a writer and exponent of the doctrine as Mr. Harrison, shows that it is waning more rapidly than was supposed.

The new point of view has been provided by Koreshan Science; and its insistence upon the simple truths of Nature in contradistinction to hypotheses, is the most remarkable phenomenon of the present time. The materialism of Mr. Spencer is in strong contrast with the idealism of Mr. Emerson. Both were dominant figures in the thought world, but neither has achieved the successful mergence of the two streams of belief. They are as widely separated as the poles, for one reduces all to matter, the other to spirit. Mr. Emerson saw the best things in the visible universe

were intended to convey a spiritual thought; so he jumped at the conclusion that matter was of no consequence in comparison with mind. He forgot to remonstrate with Mr. Spencer for taking the opposite ground, yet he posited parts of his beliefs on evolution. So the two men seem to be at odds, and yet coincide while logically opposite. The confusion of thought which has arisen from the determined effort to graft evolution upon modern Christianity, has been as great as that seen in Mr. Emerson's case.

Now Koreshan Science shows its breadth of vision and nobility by inculcating the reality of the two states of substance, these two being interconvertible; but it does not attempt to say that the theory of evolution is compatible with any worship which inculcates the Messianic personality as the beginning and end of the creation of God. It does not posit itself on "idealism," or the theory that mind is all, and then fraternize with any belief that gives prominence to the evolution of mind from matter by gradual descent or by easy stages. Mind and matter are not the same. Neither can be produced without the utter transformation of the other, and in order for this to take place there must be a transforming medium.

The continual metamorphosis of substance did not strike Mr. Spencer; neither does it seem to hold any place in Mr. Harrison's philosophy. The doctrine of "natural selection" may account for the evolution of a superior from an inferior grade of a particular kind of life; but could it account for an entirely new species? To produce splendid variations is one thing, but to bridge over the gulf from one kingdom to another is a different matter. Would all the natural selection in the world have produced the God-man nineteen hundred years ago without the previous existence of the seed of that life?

The doctrine of Mr. Spencer is called a synthesis, or a putting together. The name was selected by himself because he believed that, as Mr. Harrison says, it explains by one law—evolution,—“the rotation of the earth and the French Revolution, the pressure of the atmosphere and the growth of the moral sense, the precession of the equinoxes and the social improvement of women, the indivisibility of molecules and the use and growth of the Catholic church.”

Here are several fables, such as the earth's rotation, supposed to be explainable by a common law. Now, if synthesis be the putting together of things related or bound by one law, how does it happen, in Mr. Harrison's phraseology to pertain to things which have no existence?

A true synthetic philosophy posited on observed phenomena, would say that the Messianic law was the source of growth in organic life. If Mr. Spencer's friends find that the theory of evolution is inadequate after years spent in his society, it would seem that the world is reaching out for higher truth.

The brightness of the Lord's person is not seen except by those who are so thoroughly in rapport with him as to sink their wills in His.

A Critical Exam

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General Contributions

THE COMING OF THE MESSIAH.—PART I.

A Critical Examination of the Subject of Messianic Manifestation for the Present Period of the World's Progress.

REV. J. B. PARMELEE.

LET US FIRST NOTICE some of the evidences of the genuineness of the claims of the Messiah of nineteen hundred years ago: "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John i:45.) "The woman [of Samaria] saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." (John iv:25,26.)

The Samaritans, with the Jews proper, were looking for the Christ, the Messiah of that age; but they supposed that he would be so different from other men as to be readily recognized—a prince, a king, a competent general. "A man of universal knowledge; he will be able to tell us all things," they said. "But *this* man, what is there in him unusual? He appears as other men. We know his father, a carpenter of Nazareth—and who looks for any good thence? We know his mother, the girl-wife of Joseph. No kingly person need be expected from that quarter. Besides it is prophesied that the Messiah will be of Bethlehem."

Bethlehem was Jesus' birthplace, but they knew it not. Prophecies of the Old Testament were fulfilled in Him, but they saw it not. It was specified that he should be of no unusual form or comeliness to make him desirable. His credentials were good, full, complete; but men were so blinded that they could not read them. The Lord had said to them, through Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deut. xviii:18,19.) A prophet raised up, as was Moses, from the common people, should be their Messiah, the Christ. Jesus' claim is fully answerable to this. "All things that I have heard of my Father, I have made known unto you." "I have given unto them the words which thou gavest me."

Again to his Disciples: "The word which ye hear is not mine, but the Father's which sent me." How did the Father send him? Not by "creating" him at that time. He was begotten of the Father, the divine Man, by Mary's consent. From his Father he received a something in his personality not found in those who are begotten of a mortal father. He could claim what other men cannot: "I have the power to lay down my life, and I have power to take it again." "I am the resurrection, and the life." He had power also to raise up, at the last day, all who received Him, being himself the resurrection in them. But that in him which was derived from Mary, his Jewish mother, doubtless appeared like any other man. The iniquity of us all was laid upon Him. He was temptable in all points as we are, yet sinned not when tempted, but conquered every taint of mortality in Himself, and is able to ultimately conquer death in all who receive Him.

Jesus died as was foretold: "He was cut off out of the land of the living: for the transgression of my people; * * and he made his grave with the wicked, and with the rich in his death." Joseph, a rich man of Arimathea, furnished him a grave and burial. But his

resurrection was also promised. "My flesh also shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." After his resurrection, and glorification after forty days, the divine-human life of the Lord ascended to the Father and sat in the throne; and the divine-animal life, the flesh and blood to be appropriated, now made Holy Spirit, was breathed upon the church, was received by them, sank down in them, who were as yet, an abyss of darkness, a hell.

There was no need now to say: "Who shall ascend into heaven? (that is, to bring Christ down from above:) or who shall descend into the deep? (that is, to bring Christ up again from the dead.)" He had already accomplished both. In his church, so dark and dead, he has continued since as seed in the ground, to vegetate, spring up, and mature its legitimate fruit, the Sons of God, at the end of the season—the end of this age. The divine Seed, the *Son* of God, must produce its kind—the *Sons* of God. He said to his little flock: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." They would continue mortal, dying. But, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." None need descend to bring Christ up from the dead in the church, for he is himself the resurrection and the life, and is able to rise in and with them that received him as Holy Spirit nineteen hundred years ago. They then were mortal, being begotten of mortal—dying—parents. But now, being begotten of the Holy Spirit, the divine flesh and blood, as seed they are to be raised up in this last day—to be reincarnated immortals.

Who are these prospective Sons of God? All those who intensely desire to be restored to the divine image and likeness. All those who seek and attain to conjunction with him, "who only hath immortality." All those who, like the early Disciples, cease the wasting of their propagative energies, or purest life forces, in the direction of mortal reproduction. All those "which have made themselves eunuchs, [abstainers] for the kingdom of heaven's sake." Of these John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be *like* him." They will be Sons of God, those who are born of God. And: "Whosoever is born of God [not those who are still in the process of spiritual gestation] doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God."

Who are these, definitely? Those who received him at the beginning of the age. "He came unto his own, and his own received him not." "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man [sensual propagation], but of God." These fruits of that planting are to be gathered at the end of the fruit season, at the time of the so called "second coming of Christ." He said, "I go to prepare a place for you." "I go"—where? He went into his erring church, as the seed of a new order of men; and his coming again will, of course, be with and in them into whom he descended at the baptism of the Holy Spirit nineteen hundred years ago. As he planted himself in his Disciples then as the seed of the new order, he will come bringing them with him as Sons. These are the one hundred and forty-four thousand, the undefiled virgins, freed from the dominion of lust in all its forms. In his glorification, the Disciples saw their Lord ascend to the throne. In his descending degree, they received him into themselves; and when he returns they will ascend with him, and abide with him forever.



In The Editorial Perspective.

THE EDITOR.



THE FACTORS OF DESTINY are preparing the world for great world-wide changes. Every fact of modern progress, every manifestation of true genius, points in the direction of a great climax. Surely we are living in a most interesting period of the world's history, when we can mark the rapid steps toward some great goal of attainment and achievement. Great inventions are so numerous that their coming no longer surprises the world; indeed they are expected, anticipated. The human hand and mind unite to produce the wonderful. Taste and skill are productive of works of art; and the energies of the physical world are harnessed for the benefit of man. It is wonderful to think of most of these great things as being created during the past century. The world plodded, and then took sudden springs toward a great end. Time foreshortens through acceleration of human energy, through the increasing velocity of great movements. It cannot be said that the great world-wonders of the present time have been brought into existence by purposeless factors. Deep must be that great design which involves the purpose of the universe itself. Purpose is manifest in everything, everywhere. Factors fit and adapt life and environment; the Power that takes the greatest care in the production of the simplest form of life, is not careless in so connecting the chain of events as to produce the greatest fruit of all purpose. The world was never before in so close touch with itself, so far as external communication is concerned. Everything begins to assume universal aspects, cosmopolitan phases, world-wide conditions. Forces have fought for dominance in the great universal cell of development; there must be a "survival of the fittest" manifest at the close of the struggle; and soon the world will not be satisfied with the imperfect and immature. The world is looking for a new science, a new religion, a new society, even a new age or world. The law of supply and demand prevails in the realm of mind and life, as in the world of industry and commerce. The "desire of all nations" will be met in the manifestation of its objects of desire and need. But the great changes cannot be wrought without the operation of the most stupendous factors. Of these factors, the world at the present time is wholly ignorant. It is easy to see that factors are at work in the production of things on the universal scale, but they are only indicative of the working of a mighty force behind the veil of things. The great changes of modern times have been wrought through the force of commercialism. Money is the power of modern civilization; it is the great almighty which is girding the world with railroads and steamship lines, and threading the universe with telegraph wires and ocean cables; it is the power that is driving the wheels of activity in modern times. It is not the power, the humane spirit, not the potent force, of righteousness. The world must be rid of the spirit of greed, the great world-destroyer. But the world knows nothing of that which is to take the place of the false systems in vogue. There can be no sudden changes on the universal scale without a great world-wide sweep of power. That power cannot be the national spirit;

a nation may be as selfish as the vidual man. The interests of a nation are circumscribed by the desire and character of its people. That power cannot be racial, for races are distinct and often opposed to each other. No one nation as it now exists will subjugate the world and unify the universe of humanity. Neither will any sect of Christendom, a fragment of the original system, be able to lead the world into the experiences and states of the new order. The passing church is powerless. Modern educational institutions are impotent to impart that substance necessary to bind the nations and the races of humanity into one great whole. Modern scientists offer nothing in the lines of human reform; they have discovered no law nor principle for application in the lines of economy. Then what is that potent force, that mighty power, that all-conquering spirit that is to harmonize the races and rehabilitate humanity with the golden garments of a new order? It is the power of the scientific religion, which is the spirit of unity. It must proceed from a character, a Man, who in himself, so centrally involves the products of universal experience as to possess the very essence of all wisdom in the form of all knowledge. How will he impart that power to the world? By projecting himself, through a process of theocrasis or translation, into the race, to move, to create, to transform, the world of mankind. God himself must shed his spirit upon the world; no other power is adequate to meet the demands of the closing age.

A Cincinnati pastor has endeavored to establish a precedent for other preachers to follow; he has emphasized the fact that he desires the dollar to constitute the criterion of Christian fellowship, by laying down the law to members concerning dues. All who do not pay their dues are to be expelled from church. Over three score have already been summarily dismissed in accordance with the new standard of church commercialism, by which it is thought that a step is taken in the direction of the exaltation of righteousness. The declaration of the pastor is to the effect that those who do not pay do not pray. Of course, it is to be supposed that those who have fat pocket-books and large bank accounts pray much and very effectively. Indeed, they "pray without ceasing" to the *almighty dollar*, and they are able to put a staying smile on the preacher's face. According to the new criterion, what a praying man Rockefeller must be! But such a man and such prayers may be quite apart from the work of righteousness. We should think that the man who plans during the week to get ahead of his neighbor in business, and crush him if possible, is not quite prepared to be good on Sunday. The treasures of the modern church contain tainted money, representative of the blood of toilers under the whip and lash of oppression. The modern preacher is satisfied with large financial returns for his labors; he judges one's spirituality by the amount one annually contributes to his church. But we hear nothing in the modern church of any endeavor being made to follow the rules of faith and practice of the Apos-

tolie church. No one now thinks of giving all he possesses to the modern church; the members of the modern church are too selfish to put all their wealth in a common treasury. A small percentage was not enough then. Those who joined the primitive Christian church went and sold their possessions, and brought the proceeds and gave them to the Apostles, and they did it gladly. They were happy in their sacrifice. They were all of one mind and heart, true brothers and sisters, and their interests one; and they had all things common. Where is the spirit that actuated the primitive Christians to adopt the communistic life? It surely is not in the modern church; neither is that fellowship which characterized the relations of the early Christians. A revival of that Spirit must be in the revival of true communism, in fulfilment of the law of love to God and the neighbor.

The evolutionists have an inning; but they may not rejoice over the character of the testimony in their favor. Nevertheless, it is interesting to note that the inhabitants of the Laos country, north of Siam, have peculiar views relative to the origin of the white race. It is right in line with the doctrines of Darwin, Huxley, Spencer, and others. The Kun-Tum people believe in one God, "who inhabits the ethereal expanse." This is similar to the modern Christian idea; perhaps the Christians may seize upon the conceptions of the Kun-Tums as proof that their idea of Deity inhabiting infinite space, is correct, and not fallacious as the Koreshans charge. The one God is said to be "the creator of all, including the human race. According to this religion the original man and woman had three sons. The oldest was the ancestor of the Asiatic people. The second took to wife a *monkey* and was the ancestor of the *white race*, which is consequently active, energetic, and cunning; too much for their brethern. The youngest was the ancestor of the black race. * * The belief is that the white brother and his family were bad and were sent away from the others, taking the Book with them." This explains the origin of the white race as accurately and perhaps as "scientifically" as does the modern theory of evolution; and now it is believed that the Bible is the "book" which the whites took away with them. The Christian missionaries are preaching to these people, and a number have been converted to the doctrines of the modern church. Now let the missionaries be followed up with the rum barrel, Winchester rifles, and machine guns, and the reckless and immoral and dissipated soldiers of civilization—then doubtless the natives will come to realize that the *bad* white people have returned. We do not care so much whether the heathen Kun-Tums accept the gospel of modern Christians or not; but we hope that if there is any good in the Kun-Tum heathenism, the missionaries may learn a little of it for the benefit of friends at home.

While the Chicago police are looking after the creators of disturbance in the teamsters' strike, the "confidence men" are reaping a harvest. Recently a score or more of prominent, well-to-do men have been "taken in" to the extent of hundreds of dollars each, and some to the extent of several thousand dollars. Fitted out with telegraph

apparatus, the swindlers pretend to be able to give tips on races and stocks, and exceptional bargains in speculation, and other get-rich-quick schemes. Of course, those who are swindled take their troubles to the police, and like as not the poor swindlers get taken in by the blue-coats; or if not, it is reported what terrible fellows they must be to try to swindle people out of so much money. We are not endeavoring to condone the crimes of the swindlers referred to; we desire merely to call attention to the fact that they are a mere product of the competitive spirit and the soul of greed. Do not the swindlers imitate the methods of the corporations? Do they not see that it is cheat and swindle in all lines of competitive business? And why should it not seem as respectable to lie about the races, as it is to lie about oil, copper, railway stock, insurance, and other things? The spirit of swindle, beating the other fellow in business, pervades the modern world. The "confidence men" have not yet been able to persuade the state legislatures to pass laws in their favor, as have cliques and clans of scoundrels in other pursuits after money. The "confidence men" are simply *brokers* in their lines, and the men who have to do with them may get "broke" quickly; but it is possible that the "confidence men" who win are no worse than the well-to-do men who place confidence in them—and lose.

There are composite photographs; a number of impressions on a negative are taken of different persons, and the result is an aggregate type of manhood. A few years ago a man undertook to catch the aggregate sound of a city's street traffic. To him there were moans and groans, wailing in distress, and cries of pain—all evolved from the noise of horses' hoofs, the rattle of the wheels, the hum of street cars, the clang of bells, the din of the elevated, the puffing of the locomotives, and the roar of running trains. But the composite noise of a city might be only suggestive of the character of the composite *voice* of the city population, could it all be gathered into one great phonograph and recorded on a rapidly moving cylinder. And more striking still would be a composite picture of all the deeds of vice, of inhumanity, of sensualism, and of crime, for a single night in one large city of the world. What indeed, must be the character of the focus of evil of the mundane hades of the twentieth century, the impression of the most central diabolism, the composite thoughts, desires, and deeds of the millions of degenerate mortals!

A few months ago we read of the freezing North; intense cold prevailed over the greater portion of the American nation. Today we read of the scorching and sweltering North, for over the same territory excessive heat is felt, and there are perhaps more deaths from heat during the past few weeks than from the excessive cold of the past winter. These are instances of extremes of temperature felt by the same people in a single year. Southern Florida occupies the lowermost portion of the United States, yet its climate is equable. It was much warmer in New York a few days ago than at Estero. The equable temperature, superb climate, and consequent extreme healthfulness, as well as luxuriant tropical scenery, constitute a few of the many attractions of Southern Florida.

The Open Court of Inquiry.

THE EDITOR.

The Use and Power of Prayer.

(1) "According to the Koreshan conception of Deity, to whom should we pray, and how? (2) I should also like to know what benefit astrology is to humanity."

(1) The Koreshan conception of prayer differs radically from that entertained by members of the modern church. Most people pray with the idea that in some way they may influence God to be good and merciful to them; or they may change his mind on points relative to the importance of their children, or direct his attention to some church society or missionary board they are interested in; or persuade him to keep a sick friend out of the grave a few years longer. And many people pray selfishly. We have known of prayer being used as a means of rebuke, even of revenge. It is not unlikely that many people feel as did the little girl who had a grudge against a neighbor girl. She asked her mother if she could not ask God in her evening prayer, to make it rain on the day following. Her mother told her she might, but asked why. "Because Jennie Smith never asked me to her picnic."

Prayer does not consist of words. Many effective prayers have been answered in the entire absence of words; but thousands of so called prayers in churches are certainly an abomination to the rational mind of man and Deity. Many families have followed a meaningless and unfeeling routine for years and years; and the super-devout have said prayers in secret that served no other purpose than to vibrate their own ear-drums. People who follow such customs just because the preacher insists upon it, know nothing of the import and uses of prayer.

Let him who prays, pray rationally. Prayer is desire, whether it is expressed or not. The growing plant prays for water and nourishment. The tissues of the human body pray to the stomach, and the stomach prays to the man to supply its wants. People who are principled in evil pray to the devil, and their wants are gratified. In time of need, the king or president prays for an army, and the thousands respond

to his prayer. The youth prays for information; and he seeks it through various avenues. He does not get down on his knees; but he is receptive—his mind is in the attitude of prayer toward the sources of information. Does one have a supreme object in life? In such case, the mind is lifted in aspiration and sincerity; and the vortex of desire attracts response. Edison has prayed for years for ideas. They have come to him because he has attracted them; and he is called the "wizard" of modern science.

Edison has drawn his forces from the minds of others, and from the spiritual spheres, without knowledge of the source of his power. Does one know of a noted teacher or author with whom one desires to come into mental touch? The source is known, and one desires to be taught. And as he hears or reads the words of the teacher or author, the desire to know attracts entities which the teacher or author desires to impart. In a higher sense and on a higher plane, the prayer of a disciple should be that of strong, honest, and sincere desire. Nineteen hundred years ago, Jesus taught his Disciples to look to him as the One having the words of life. He was the object of their love and worship; he was their Lord in whom God was manifest; and he was the One who had come to answer the prayers of thousands and millions. Jesus was a personality; he was the divine personality, for he contained the Father, and he and the Father were one. The Disciples prayed to him all through their loving service and association with him—not in any formal way known to the modern Christian; but they worshiped him with their hearts. They loved the Lord, their *manifest God*, with all their hearts, might, mind, and strength.

That is how the truth-loving heart should love the manifestation of truth today. Whoever has the divine truth to deliver to the world, is the one to which the truth-seeker should turn in desire and prayer; for he is the source of the store of divine knowledge and power and life. When the truth dawns on the mind that there is no such a

deity in infinite space as popularly believed, but that God is in and of humanity as its central power, periodically manifest in personality, there is an awakening to the fact that love demands response from a source akin to the one desiring love in return.

It is impossible to love a non-entity or a being with whom one is wholly unacquainted. It is possible to love a being manifest in form tangible to the senses; it is possible for a group of persons to so desire to possess the power and life of such a personality, as to become a united factor in the absorption of the divine spirit of power when the manifest personality departs from the natural world by means of incorruptible dissolution. The Disciples of Jesus desired him above all things; and he imparted himself to them in a great baptism of power and life, in answer to their desire for the prayer for love and life. The spirits of desire, prayer, and love must today be directed in cognition of the manifest Messianic Center.

(2) Astrology as taught and practiced in modern times, is of little use. Yet it contains principles that are valuable if correctly applied. But modern astrology is far from being complete, and much of it is fallacious. Koreshanity involves the true system of astrology; it is the astrology of the ancients restored. Jacob knew enough of it to apply it practically in the creation of his offspring—his twelve sons, corresponding to the twelve constellations of the Zodiac. He predetermined the character of each son by fixing the time of the birth.

Astro-biology will be of great use in the future in the line of development of the human race. Both the sex and character of the offspring will be determined beforehand in accordance with astrological principles; the laws of race culture will be known, and astro-biology will be conducive to the production of the most desirable offspring. The issues of life will be regulated according to science, and the world will be peopled with desirable classes, and not, as now, with millions of degenerates.

CHARACTER OF THE TRUE SABBATH.

The Seventh Principle of Life, and How it is Applied to Human Salvation.

Please permit me to join F. Hardie Jeanin in protesting against any more Sunday legislation. We already have too much. If the day is to be a day of rest, please give us a rest from all onerous restrictions. If the first day of the week is any holier than any other day of the week, then one of the worst desecrations of the day is the making its supposed sanctity an excuse for yoking mankind with all kinds of oppressions for its sake.

Jesus said that "the sabbath was made for man, and not man for the sabbath;" but despite this plain statement, his so-called followers today are trying to put every man into a straight jacket of Scriptural injunctions, which, if ever intended to apply to a day of the calendar week, referred to the Jewish Sabbath, and not the Christian's Sunday.

Rest means recreation, relaxation and recuperation of the mental and physical man. There are some people so "perverse" as to think they find these things in hunting, fishing, playing baseball, etc., instead of going to church; and, if this is the boasted "land of the free," why not let them do so?

To narrow down the Scriptural injunctions to the mere observance of one day of the week, and to make out that God cares what kind of secular duties or pleasures a man indulges in on any particular day of the week, is to characterize Deity with an infinitesimal degree of smallness.

The subject is too abstruse and complex to fairly elucidate within the limits of this communication; but let us see if we cannot suggest a far better application of the sabbath observance, of which the seventh day of the week is only an insignificant type or symbol.

In Genesis we read, "the evening and the morning were the first day," and so on up to the sixth. Are there any such days in the Gregorian calendar wherein the evening precedes the morning? If not, then the days in which God is said to have labored to create and then rested, cannot be considered to be the ordinary seven days of the week, but may fairly be taken to be long epochs or periods in which certain definite developments of mankind progress and end, and new ones begin.

These ends and beginnings are marked by the appearance of a man, who, born into the old, departs from it and inaugurates the new, as did Jesus at the end of the Jewish and the beginning of the

Christian era, and as did Noah at the flood.

That mortal humanity existed on earth prior to, and contemporaneous with Adam, is evident from the statement, "Let the waters bring forth." The angel said unto John the Revelator, "the waters which thou sawest are peoples, and multitudes, and nations, and tongues;" therefore it was the people in the course of their progress toward the production of the Son of Man (which Adam was—see Luke iii:28), brought forth in themselves certain progressive qualities symbolized by the things brought forth.

The plant or tree goes through seven distinct processes of development in its cycle of growth from seed to the production of seed again. First the root, then the stem or trunk, the branches, the leaves, the bloom, the fruit, and lastly the seed in the fruit. This is the rest point, the sabbath of the vegetable life.

Likewise, man in his racial development, or the production of the Tree of Life in its cycle of progress from seed to seed, passes through seven corresponding periods or states of distinct demarkation, the seventh of which ushers in the existence of the immortal manhood on earth, the perfect man, as the reproduced seed of the Tree of Life, which rests from its labors just as does any other tree after the seed ripens; and the seed rests until replanted for the production of another crop.

This day or state is the sabbath or seventh principle of man; and has especial reference, not merely to the propagative potency of mortal life, but in the highest sense, to the production and preservation of the seed of the race. Jesus was this seed. "The sower soweth the word." Mark iv: 14. In the first chapter of the Gospel of St. John, we read that "the Word was made flesh, and dwelt among us." Therefore, it could have been none other than Jesus, who sowed himself (by the dissemination of his spirit) in the race for the reproduction of the children of the kingdom. The good seed are the children of the kingdom. (Matt. xiii:38.) Jesus was the firstfruits of the resurrection from the dead—from Adam, for all died in him (1 Cor. xv:22). His appearance was again the sixth day of creation, for that great work is being continually repeated in cycles, as are the days, the weeks, and the years; and we are just now on the eve of the coming forth of the children of the regeneration—the Sons of God, mentioned as being on earth in the Adamic period. These are they who can keep the Sabbath holy, for, being "born of God," they do not sin, for their seed remaineth in them, and they cannot sin, because

they are born of God. (1 John iv:9.)

The mortal man cannot keep the Sabbath because he is not born of God; but he must aspire to do so, or he will not attain to immortality. He must be of those who make themselves eunuchs for the kingdom of heaven's sake. (Matt. xix:12.)

That this application of the word is justified in the Scriptures, read Isaiah lvi: 3-5: "Neither let the eunuch say, behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths," etc. "Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off."—JOHN S. SARGENT, Estero, Fla., in *Jacksonville Times-Union*, June 11, 1905.

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(Continued in middle column, next page.)

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structing and enlightening; and I heartily wish the publication much success, and hope it will spread light over the whole world.

"At my present post very few of my comrades-in-arms are inclined towards Christianity; and the few we have here, except myself, adhere to the old churches, the dogmas of fallacy. I am sure the time will come when Koreshanity will conquer the world. With best wishes and sincere regards,"—R. S., Ordinance Detachment, New Jersey.

Reads the Sword with Pleasure.

"I did not intend to wait for the blue check-mark in THE SWORD, No. 606, sent to me, but it has appeared; consequently I remit now. It is with great pleasure I read about the progress of the Koreshan Unity, and of its commendable efforts; and trust I may yet be one of you, although I seem so far removed. With kindest regards for all the workers, I am,"—E. C. H., Chicago.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

According to late reports, the Washington conference for discussion of the subject of peace between Russia and Japan, is to convene sometime during the first ten days in August. President Roosevelt has urged August first if possible. The governments of Russia and Japan have now agreed as to place and time; but as yet the plenipotentiaries have not been appointed. It is supposed that there will be three on each side, but as to who they will be is mostly a matter of conjecture. Nothing as yet is known concerning Japan's peace terms; but whatever they may be, it is expected that Russia will be compelled, on account of the general and specific victories of the Japanese army and navy, to accept most of the terms proposed.

There has been some activity in Manchuria during the past week. Field Marshal Oyama has moved against the Russian forces; and even according to reports of General Linevitch, the Russians have had to retreat before the irresistible forces of the Japanese. Again and again the Russians are out-witted and out-manuevered by the wily Japs; and at the Russian war office, it is expected that defeat of Linevitch is inevitable, as well as isolation of Vladivostok.

In Lodz, Polish Russia, there have been riots, and attacks on the strikers by Cosacks. It is reported that over 1,200 have been killed and wounded, and over 600 Jews have been thrown in prison. The "red Sunday" of January 22 at St. Peters-

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burg is said to be outdone in horror. A number of bombs were hurled by the strikers at the troops. Anarchy and fierce fighting prevail in Lodz and Warsaw. In Lodz, the dead were carted off to graves in military wagons.

A Russian cruiser sinks one of the British-India navigation company's steamers, north of Hong Kong. The British steamer was carrying rice and mail from Rangoon to Yokohama, Japan.

General Kitchener entertains the opinion that Russia is planning to attack India, and warns his home government that a struggle with the Russians is inevitable.

The French chamber of deputies finally passes bill separating the French church and state, defining the rights of each.

Happenings In America.

It is reported that the Government is to make thorough investigation of the affairs of the Equitable Life Insurance Company. The attorney-general says prosecutions will be made of all wrong-doers who have been connected with the company, and that restitution of funds wrongfully elicited, will be made as far as possible.

Agitation continues in Washington concerning the proposed Chinese boycott of American goods; the matter is discussed by the President and the cabinet. It is expected that some measures will be adopted to conciliate the Chinese government.

Governor Folk, of Missouri, is determined to enforce the law against track gamblers, and has declared that he will send troops to the Delmar race tracks, if necessary.

A number of American astronomers are going to Africa to observe the total eclipse of the sun August 30. The entire expedition is under the U. S. Government.

President Roosevelt calls the Panama consulting engineers to Washington, for consideration of all plans suggested for the construction of the canal.

Yaquis Indians raid ranching districts along the San Miguel river, Mexico, and kill a dozen ranchers, and a number of women and children.

The retail shopping district in Nashville, Tenn., is swept by fire. Losses aggregate over a half a million dollars.

Secretary Hay is ill at his summer home in Newbury, N. H.

Chicago strikers continue their strike.

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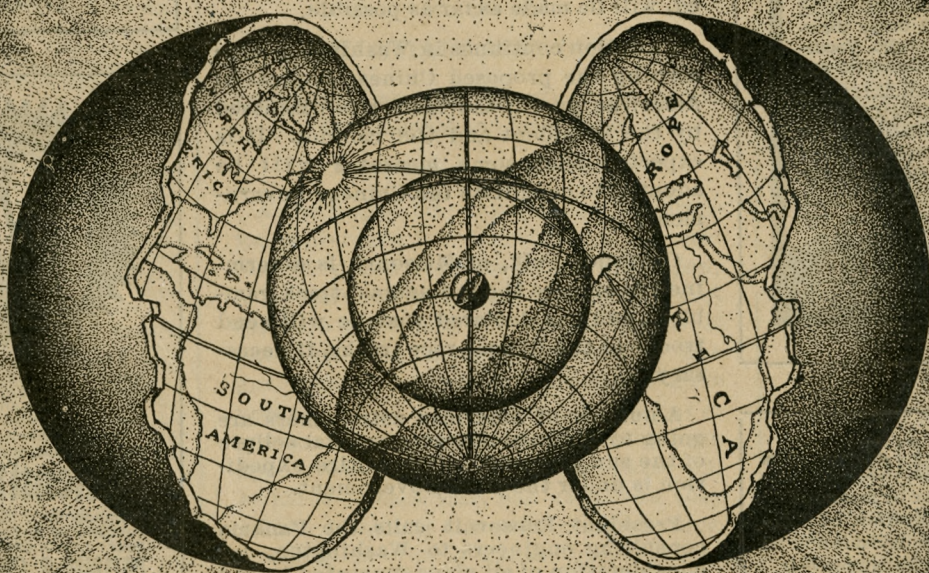
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Twentieth Century Weekly Magazine of Universology

VOLUME XIX.

ESTERO, FLA., JULY 11, 1905.

NUMBER 5.



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